THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

*Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.*—Rev. xxii, 14.

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## MY FIRST MISSION.

BY PRESIDENT GEORGE Q. CANNON.

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### CHAPTER IV.

OUR HOUSE ON MAUI—INTERVIEWS WITH THE CONSUL AND GOVERNOR—OUR FIRST PUBLIC PREACHING—WE DETERMINED TO LEARN THE LANGUAAE AND PROCLAIM THE GOSPEL TO THE NATIVES.

Lahaina is the principal town on Maui. It has no harbor, but vessels anchor in what is called the roadstead. Looking from the sea at the town, it is not very imposing. It lies on a level strip of land, and is stretched along the beach, and the houses are almost hidden by the foliage. Groves of cocoa-nut trees are to be seen, which give the place a tropical look. We had considerable difficulty in procuring a suitable place to stop. There was a hotel and boarding houses; but we could not live at any of them very long, for our funds were low. We secured a native house of one room, at a rent of four dollars per week. These native houses are built by putting posts in the ground, on which a board is laid as a plate for the rafters to rest upon. When the frame of posts and rafters is built, poles, about the size of hoop-poles, are lashed horizontally, about six inches apart, on to the posts and rafters. The house is then thatched by fastening a durable grass, which they have in that country, on to the poles. When finished, a house looks, in shape and size, like a well built hay stack. Such houses are only suited to a warm country where they never have frost. Inside the house they have no board floors. The ground is covered with grass, on which mats are laid. The making of these mats constitutes one of the chief employments of the women, and a good housewife in that country is known by the quantity and fineness of the mats in her home. Such a woman is very particular to have no dirt brought into her house; for the mats answer the purpose of beds, tables and chairs. They sit upon them; when they eat, their food is placed upon them, and they form their bed, though in many houses they have the place of sleeping raised above the ordinary floor; but even then, they have mats spread out, upon which to sleep.

In consideration of our being white men, the man of whom we rented the house procured a table and three chairs for us. We employed him to cook our food, which consisted principally of sweet potatoes and fish, or meat, with occasionally a little bread.

bought at a bakery in town. In those days no native thought of using bread as an article of diet. Their food I shall describe more fully to you in a future chapter.

We had an interview with the American consul, Mr. Bunker, and solicited through him an introduction to the Governor of the Island. He readily complied with our request, and in our intercourse with Mr. Bunker he treated us very kindly. Our mission we felt to be of such importance that we wished to introduce it to the highest authority we could find. I made it a rule on those islands never to go into a place without waiting upon the leading and prominent men, stating my business, testifying to the work which God had commenced, and asking their aid to enable me to lay the proclamation of which I was the bearer before the people. In this way I had interviews with princes, nobles, governors, officers of the government, missionaries, and the leading men in every locality where I visited. This course might not be a wise one in every nation and under all circumstances; but I was led to take it there and the effects were good. I had a fearlessness and a strength given me which I would not have had if I had kept myself in a corner, and acted as though I was ashamed of my mission. I gained influence also with the people, and they learned to respect me; for, however much men may differ in their views about religion and other matters, they generally respect sincerity and courage.

The Governor was named James Young. He was a half-white, his father being a friend of Kamehameha the First, and one of the first white men who settled among the Hawaiians. We requested the use of the palace, which was not then occupied by the royal family, to preach in. He promised to write to his brother, the Minister of the Interior, about it. We called a number of times afterwards to see him, but could get no definite answer. It was very evident to us that he dare not grant us any favors. Rev. Mr. Taylor was the chaplain of the Bethel Chapel at Lahaina, where seamen and most of the white residents went to worship. We introduced ourselves to him, told him where we were from and our business, and asked the privilege of holding meeting in his chapel. He held meetings in the morning and evening. He consented, and gave out notice to the people in the morning that we would hold meeting in the afternoon. Elder Henry W. Bigler delivered the discourse, and brother Keeler and I bore testimony. We soon became satisfied that if we confined our labors to the whites, our mission to those islands would be a short one.

The white people were not numerous at Lahaina, and there were but few at any other place on the island of Maui. Preaching to them with the hope of convincing them of the truth seemed a hopeless labor. The question arose directly, "Shall we confine our labors to the white people?" It is true that we had not been particularly told to preach to the natives of the islands, but we were in their midst, had full authority to declare unto them the message of salvation, and if we did not declare it unto them, some other Elders would have to come and do so, in order to fulfill the command of God to his servants. For my part I felt it to be clearly my duty to warn all men, white and red; and no sooner did I learn the condition of the population than I made up my mind to acquire the language, preach the Gospel to the natives and to the whites whenever I could obtain an opportunity, and thus fill my mission. I felt resolved to stay there, master the language and warn the people of these islands, if I had to do it alone; for I felt that I could not do otherwise and be free from condemnation; the spirit of it was upon me. Elders Bigler and Keeler felt the same.

I mention this, because it was a point upon which a difference of opinion afterwards arose, some of the Elders being of the opinion that our mission was to the whites, and that when we had warned them, we were at liberty to return. How do you think such differences of views and opinions can be settled? Had the President of the Mission exercised the authority to dictate, he could have decided between these views; but he

would not. He left each one to act for himself. We were in a foreign land, far distant from the Apostles and First Presidency, and, therefore, could not appeal to them. Our only resource was to obtain revelation from the Lord for ourselves. This is the privilege of every man and woman in the Church. If Latter-day Saints will seek for knowledge, God will give it to them to guide them in all the details of life, subject, of course, to the presiding authority and its teachings and counsels. By this means we were able, on the Sandwich Islands, to know what course to take.

White men who go to the Sandwich Islands do not always behave themselves as they should. We saw some who acted most disgracefully. They seemed to think that, because they were among the natives, they could abandon all decency. The natives are very close observers. They soon saw that we were not like many of the whites whom they had seen, and they began to take an interest in us. They readily helped us to pronounce and read their language. The want of books was a great drawback at first; but we sent to Honolulu for them. My desire to learn to speak was very strong; it was present with me night and day, and I never permitted an opportunity of talking with the natives to pass without improving it. I also tried to exercise faith before the Lord to obtain the gift of talking and understanding the language. One evening, while sitting on the mats conversing with some neighbors who had dropped in, I felt an uncommonly great desire to understand what they said. All at once I felt a peculiar sensation in my ears; I jumped to my feet, with my hands at the sides of my head, and exclaimed to Elders Bigler and Keeler who sat at the table, that I believed I had received the gift of interpretation! And it was so. From that time forward I had but little, if any, difficulty in understanding what the people said. I might not be able at once to separate every word which they spoke from every other word in the sentence; but I could tell the general meaning of the whole. This was a great aid to me in learning to speak the language, and I felt very thankful for this gift from the Lord.

I mention this that my readers may know how willing God is to bestow gifts upon his children. If they should be called to go as missionaries to a foreign nation, whose language they do not understand, it is their privilege to exercise faith for the gifts of speaking and interpreting that language, and also for every other gift which they may need.

## THE FATE OF THE FOREMOST.

"He who ascends to mountain tops, shall find
The loftiest peaks most wrapped in clouds and snow;
He who surpasses or subdues mankind,
Must look down on the hate of those below.
Though high above the sun of glory glow,
And far beneath the earth and ocean spread,
Round him are icy rocks, and loudly blow
Contending tempests on his naked head,
And thus reward the toils which to those summits led."—Byron.

The great but unhappy poet who penned those lines, was one who realized, undoubtedly to the fullest extent, the cruel truth of the words he was uttering. Few men, indeed, ever had ampler opportunity of testing them with the hard touchstone of experience. Gifted by nature with transcendent genius, which raised him to the loftiest pinnacle of renown, placed him high above the most eminent of his contemporaries, and made him alike the envy and the admiration of his age, he speedily learned the sad lesson—sad, but necessary to be learned—that to be great does not always mean to be happy, and that to outstrip all competitors in a mad race for

power or reputation is not the surest way of winning their friendship and sympathy. Though petted and praised in the beginning of his career, extolled for his talents, and even defended in his wickedness, the time came when his star began to wane, when friends and admirers deserted him, when former champions were converted into accusers, and where once he had been courted, fondled and caressed, he finally was shunned, execrated and condemned. He had aimed for the highest pinnacle of earthly glory, had spared no pains and begrudged no expenditures, had directed every talent, employed every means, and strained every energy in the direction of this exclusive accomplishment, and in the morning of his life, like a pilgrim who had lost his way, he found himself upon the summit of a proud but barren eminence, far above the communion and sympathy of his race, far beneath the attainment of true glory and happiness, with clouds of calumny enveloping him about, with the poignant stings of outraged conscience working within, and the tempests of retribution and malevolent hatred beating mercilessly upon his unprotected head. His situation was indeed pitiable. Conscious of guilt, but still too proud to repent; stubborn and unbending to his God and forsaken by his fellow-man, he hung like a target between heaven and earth, unshielded from above and unpitied from below, exposed in all his moral nakedness to the keen and fiery darts of envy, reprobation and revenge. It was then he discovered that his seemingly high aim had been low, that his time and his talents had been wasted in the pursuit of a bodiless illusion, that the bright alluring path which he had chosen, instead of leading him, as he had hoped, through bowers of bliss to a garden of glory beyond, had enticed him up the devious, rock-strewn mountain side, filled his sensitive flesh with thorns and briers, and left him cold and bleeding upon the naked rocks of disappointment and despair. Such was the fate of this man of sublime possibilities but mistaken aspirations. Such is the fate awaiting every man who labors to exalt and glorify himself, and neglects to seek first the kingdom of God and its righteousness.

But the case of Lord Byron is only one picked out of ten thousand. The unhappy consequences of being eminent are shown forth in the lives of the best as well as the brightest of mankind. We are quite as often called upon to commiserate the lot of the prominent among men, as to gaze with envious or admiring eyes upon their exalted station. No matter where we may look for an illustration of this fact, any field wherein it is possible for man to excel his fellow-man, will readily furnish an abundance of examples. Like a mark to be shot at, is the man who either lifts himself or is lifted into any kind of conspicuousness. He was a clear observer who said that censure is a tax paid for the privilege of being eminent. I recollect with much distinctness, in the days of early childhood, how heartily hated by his schoolmates was the boy of model behavior, who wore the teacher's silver medal as a reward for well-learned lessons and exemplary deportment. Though totally innocent of any other effence, he was made the butt of every jest, the victim of every ruse, the object of every humiliating word or action which jealous spleen had the power to inflict. We older children look back and laugh over these childish reminiscences, and not unlike the self-righteous Pharisee, who "would not have stoned the Prophets if he had lived in their day," vainly imagine that such things belong entirely to the past. Men, however, are but "children of a larger growth," and too often manifest, even in their old age, the selfish and unreasonable traits exhibited in their days of childhood. All are not alike. Some sincerely struggle against and succeed in conquering their evil impulses, and frequently in their stead develop rare virtues, which once gave little if any evidence of existence, while others are fortunate in the absence of such vices and the possession of these virtues from the beginning. Nevertheless, there are men now living, and their name is legion, who either have never studied to subdue their selfish passions, or have made but little per-

ceptible progress in the work of subjugation. Men who seem to be forever miserable if they see anyone else attempting to be otherwise. Who, like "the lean and hungry Cassius," are never at ease while they behold one greater than themselves; who labor all day and lie awake nights, devising schemes of treachery that will hinder the advancement of their rivals, and ruin the hopes and happiness of those who have attained or are striving to attain the summit of their legitimate desires.

But the passion of envy is not confined to any particular class. The successful man, who has "reached the highest point of all his greatness," is quite as apt to exhibit it as the disappointed seeker after name and position. The young are envious of the honors of the old, and the old are jealous of the encroachments of the young. There is a class more expressively than elegantly termed "old fogies," who seem to think the glory of life went out with the last sunset, and that it would be the climax of folly and presumption for another sun to attempt to rise upon the world. Who apparently imagine that from the Nazareth of the rising generation no good thing can possibly come, and having Moses and the Prophets already, are prepared to oppose to the bitter end any and every innovation upon the antique boundaries of tradition. On the other hand there is a class very properly denominated "upstarts," green and tender twigs upon the staunch old trees of the forest, rearing high their insignificant heads, rustling their little leaves aloft in haughtiness, and affecting an independence and superiority over the grand old trunks which have supplied them with all their nourishment, and without whose constant care and support it would be utterly impossible for them to exist. It would be difficult to decide which is the more deserving of contempt. One would put clogs upon the wheels of progress, while the other would place the cart before the horse intended to draw the load. There is something of an excuse for jealousy, poor one though it be, when rivals are engaged simultaneously in building up their names and reputations. We are constrained to make a degree of allowance for the runner who, being about to be beaten in the race, throws out his foot to trip up his successful competitor. Criminal and cowardly though it be, such an act admits of some palliation, since heat of passion is amenable for many indiscretions which in its absence would never occur; but that this species of jealousy should exist and continue to incite hostility after one or both of the contestants have retired from the arena of action, is something far more strange and unreasonable. Macready, the great English tragedian, confessed that it gave him actual pain to hear of a rising dramatic star, and though his own fame and fortune were forever assured, that he was so unhappily constituted he could not but look with displeasure and alarm upon every new triumph in the histrionic field, and consider it as a dangerous infringement upon his rights and possessions. An open confession is said to be good for the soul, and we instinctively admire Macready for the moral courage displayed in his acknowledgment. There are many individuals, equally unfortunate in disposition, who entirely lack his candor, and who, while working with might and main for the overthrow of a rival, would represent as their motive anything on earth excepting the base passion which actuated them. So thoroughly mean and contemptible is envy, it is a rare thing indeed that one of its votaries can be found willing to acknowledge it.

But resuming as to the two classes under consideration. Why is it some men cannot endure to see others treading in the paths they once trod, reaping the fields they once reaped, struggling for the victories they have already achieved? Why are parents jealous of their own children, as it were? Why deem it so presumptive for a young person to endeavor to succeed, and standing with one foot in the grave and the other upon life's topmost rung, frown down upon, discourage and even block up the way of the ambitious aspirant who toils to win the summit of the same ascent, that he may lawfully fall heir to the

honors and responsibilities they are about to relinquish forever? If the young are not to rise and progress, why in wonder's name were they ever created? Are not the youth of to-day, the matured of to-morrow—the children of the present, the men and women of the future? If all the world's genius and intelligence were confined to the older ranks of society, to men and women at or past the prime of life, and their offspring wholly destitute of the germs of conceptive thought and executive ability, or were deprived of suitable opportunities for their development, what in the world would become of humanity? What of the hopes, the promises, the expectations of years? But thank Heaven, such queries are irrelevant to the wise, especially to the true Saints of God. They realize the imperative necessity of fostering and promoting the growth of the young—the rising hope of Israel. It is only such as know not God nor the things of God, who are too blindly selfish to see anything but their own purposes and desires, too narrow and contracted to comprehend anything beyond their present circumstances and condition, to whom such questions need ever be propounded. To be young is no more of a crime than to be old, nor should either state, of itself, ever be considered as a reproach or a disqualification. Years, in the abstract, count for nothing. Intelligence will assert itself: whether it bursts forth like the sun in the glad morning of life, burns with the steadier and intenser lustre of noon-day, or glows with a milder and a purer radiance in the calm evening of age. In youth we behold the budding promise of what the future will bring forth; in age, the ripe fruition which the past has once predicted. "Let no man despise thy youth," "Honor thy father and thy mother," are equally the emanations of wisdom, truth and righteousnnss, and while it is a sacred requirement of youth to respect the aged and ever venerate their superiors, it is the no less solemn duty of the latter to encourage the progress of the rising generation, and cheerfully assist in their development towards perfection.

[TO BE CONTINUED.]

## OPPOSITION.

*(From the Salt Lake "Contributor.")*

Stronger than the east wind, more powerful than the wave of the ocean, is the principle which this term implies. Whichever way we may turn to investigate, there we find opposition, in some shape, to resist every effort. In a multiplicity of ways it permeates every form of nature, and is omnipresent. In one form, where it resists inanimate objects — and sometimes those having life — it is called "friction," "resistance," and the like; but when opposed to morality — truth, virtue, holiness — this principle is termed "unrighteousness," "an offence," "an evil," etc. And it is in this latter phase that we wish more particularly to notice it.

The first opposition to truth, and to the happiness and well-being of the human family, originated in the heavens, when Lucifer, a son of the morning, ungratefully resisted the laws of heaven and those that were to govern the earth, coming out in open rebellion against God. Prior to this time some of the details of a great and glorious plan for the experience, learning, redemption, salvation and ultimate exaltation of the families of God, were heralded abroad, which, when the hosts of heaven heard, they broke forth together with shouts of joy; and the stars, mingling their voices in the grand chorus, hymned praises to the Almighty King. Here was bliss indeed. But how changed the scene! Satan, once a bright and rising star, conceived jealousy in his heart. He was ambitious, and craved a power he was incapable of wielding. He chose rather to do his own stub-

born will, than the divine will of the Father. Like many characters of the present generation, he doubtless thought he was enslaved because he was, in a manner, checked from following the bent of his own vain and wicked imaginations. This acrimonious spirit he succeeded in infusing into the minds of others, until a third part of the hosts of heaven rebelled. This secession resulted in Satan and his allies being overcome, thrust from the realms of light down to earth, whence they became the Devil and his angels.

Overcome, but not entirely shorn of power, he still continues his opposition to truth and righteousness, which first took form in the garden of Eden. Through subtlety and vain philosophy this arch fiend beguiled our first parents; and following that act, put selfishness and malicious envy into the heart of Cain, who shed his brother's innocent blood; who also then went into fellowship with those who loved lies and secret abominations. From the dawn of creation till now has this power of darkness and opposition been at work, swaying and tossing the soul of man, like a frail bark on the crest of an angry wave; and, Oh, how many have fallen by a stroke of its strong arm!

However, "It is impossible but that offences will come," says Jesus. And why so? Let the great Prophet, Lehi, answer: "For it must needs be that there is opposition in all things. If not so, righteousness could not be brought about; neither wickedness; neither holiness nor misery; neither good nor bad." All must taste the bitter, that they may know the sweet.

It is certain that opposition is here on the earth and enters into every avocation or pursuit that may engage our attention. It is the mountain that has to be climbed, on whose summit sits excellence and fame; it is that error mingled with truth, from which it has to be separated, that we may garner knowledge; it is that evil temptation besetting mankind, which has to be shunned to escape moral ruin; and lastly, it is the world, the flesh and the devil, which has to be overcome and subdued, if man would inherit eternal happiness.

A continued battling against this power serves to keep our swords bright. Like the finely tempered tool that is applied to a swift revolving emery-wheel, the latter, by its friction, polishes, brightens and makes keen the edge of the former, so that it becomes a useful instrument in the hands of a skilful workman. So likewise do individuals who come in contact with evil, or rather resist that which is opposed to good, become learned, experienced, bright and useful members in society.

In a practical way, opposition is said to be life in business; but technically speaking, it is not the case. It is the very opposite to life — even death. But where this principle exists in connection with trade, men who are thus engaged are spurred on to increased action, and are made wiser, gaining a valuable experience by stemming the tide; whereas, those who have not the courage and judgment to withstand its encroachments are overwhelmed and ruined.

"It must needs be that offences come: but woe unto them by whom they come." The youth of our Territory have offences, oppositions, evils, etc., to fight against, in the form of dramshops and other haunts of vice—immoralities, deceitful men, base publications, and things of a like character, that insinuate themselves before the notice, as stealthily as a tiger approaches his prey. These are the tools of the opposition that Satan is using to drive men—and especially the Saints — from their garden of Eden, and to bring them under his ban, where every pleasure is a mock, happiness a cheat, and life an endless woe. But the overcoming of opposition—which means a continual warfare against evil — will serve to brighten the intellect, polish the manners, increase the knowledge, elevate and ennoble; placing the hero of such a battle in the front rank of a royal society; and finally transplanting him to courts above, where he will eternally mingle with the nobility of heaven.

J. B. K.

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Three things to avoid—idleness, loquacity, and flippant jesting.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MARCH 20, 1882.

## DETERMINATION IN THE RIGHT.

PERHAPS more failures have occurred in the experiences of life through a lack of proper determination to incessantly pursue the right course, than anything else in the vocabulary of causes. There is nothing more dangerous or disastrous than to be ever wavering in the pursuit of our duty, in the resisting of temptations to err, and in the performance of what we know to be right. People are too apt to leave everything to feeling, to impulse, to the persuasion of friends and to impelling circumstances. They cast themselves into the stream, and are wafted by the changing currents of fortune. Their haphazard voyage may be long or short, but it is always dangerous; they may be carried with the torrent headlong to a most uncertain and precarious future; or meeting with some obstruction may be swept into an eddy and whirled and tossed, until they lose sight of every aim in life, and all chances for progress.

To "be first sure you are right and then go ahead," is one of the wisest of maxims. Many a life has been wrecked for want of proper determination in the right path. In religion, in marriage, in business, in politics, in all the social spheres of life we see and feel the benefit of right determination. The judgment must always temper the impulse, if we would secure lasting happiness and well-founded prosperity. Of course there are inspirations which have carried men and women too to apparent extremes, but these were in the Providences of God to bring about great ends which the eye of Omnipotence could reach and the tongue of prophecy reveal. Nothing is left by Divinity to chance. We are not on this earth as mere children of fortune or misfortune. Our mortal existence is due to a well defined plan of Deity,—to accomplish certain great ends; and to ascertain the object of our creation and how to well perform our part in the programme, is the essence of true knowledge;—and we may say of true religion. But knowledge alone is not sufficient, we must also DO as well as *know*. And it is by resolute determination to "do the Master's will," that we take the first important step towards accomplishing its performance. When people neglect to determine until in the very hour of temptation or trial, they are much more likely to be overcome, than when they enter the battle with a fixed purpose never to yield to any evil allurement. It is as necessary to determine to always do the right thing, as to avoid the wrong one. People may become listless, useless and helpless by simply living without doing anything. True they may be in a certain sense—innocent. But there is a sin in idleness; inaction may be at times a gross offense against the laws and purposes of the Creator. For

instance, there are parties in the Church who for over twenty-five years have lived in these lands without a consistent effort to gather with the Saints in Zion. True they bear testimony of the work in the meetings, and say they desire to emigrate; but do their works correspond with their testimonies and desires in this regard? Some have lost good chances, and even refused proffered opportunities to gather, because of some frivolous impediment to their prospective comfort or benefit. Some have had means laid by for years sufficient to take them, and have postponed this duty until the spirit of gathering has well nigh left them, and they begin to despair of ever reaching Zion. Others have thought they would go as soon as they should have a certain amount of means, but they have trusted too much to their feelings and ignored the promptings of their better judgment in the matter, even when the coveted means were supplied in the Providence of God. Others again have objected to the departure of such members of their families as could have been assisted, preferring to consult personal feelings and selfish ends to seizing upon the opportunities thus cast in their way. But there is a class who are probably as inexcusable as any we have named. These are the ones who have never laid up in all the years they have been in the Church, a fraction of their earnings for this desirable and necessary object. Week after week has passed. Year after year has rolled by and they have never sufficiently sensed the importance of the gathering to deposit a portion of their wages in the Individual Emigration Fund. If they had possessed the quality of determination, and out of each week's wages unhesitatingly devoted sixpence or a shilling to their emigration, they would in all probability have been in Zion to-day.

There is really no estimating the heights which may be scaled by the determined of mankind. There is no limit to man's capacity in the right, when prompted by an inspired determination. "God helps those who help themselves," and it is our duty to DETERMINE and to DO, in order that we may attain the great objects of our existence. What is true in our temporal also applies in the spiritual. Let a person determine to acquire knowledge concerning the heavens or the earth, and live consistently with his determination by prayerful study and reflection, and the everlasting doors of wisdom open before him. The rich stores of heavenly truth are revealed to the view of him who seeks them—"nothing doubting." Let the aspirant to scientific, literary or historical eminence plant his foot on the firm rock of determination, and he can stand against all the opposing foes of genius. No power on earth can prevent man's spiritual growth, nor stay his intellectual progress, if he is willed to learn and to accomplish. The great men of all times were men of determination. The failures to finally succeed have been largely caused by a want of this faculty. If Joseph Smith had wavered and walked with faltering step, he would never have been the instrument he was in the introduction of this great work. The fruits of revelation which he so abundantly plucked and distributed to his fellow-men, would have remained on the celestial tree in the garden of eternity; or another would have been raised up in his stead. Had he studied self, if he had sought personal comfort or even to save his own life, his career would have ended before his great mission was complete. No, he knew his duty and determined to perform it, and thus gained the

victory. If Brigham Young had lacked determination, he would have made but a sorry leader from the persecutive frontiers of civilization into the confines of Indian territory. Where would have been the Pioneers, if in all their hardships they had lacked determination in the right? And thus it is to-day! The Saints will stand by the right come what may! They have determination written on their banner now, as it has been emblazoned on the scroll of their past history. No earthly circumstance, no threatening sorrow can move them from their heaven-born purpose. They are determined to live the religion of Jesus Christ, and serve the God of Abraham, Isaac and Jacob; and they know by His Spirit that He will give them the victory. Let each consider his or her calling in life, and having learned the will of God, determine to accomplish it—and never say fail!

RELEASES.—The following named Elders are released to return to Utah with the April 12th company:—Charles W. Stayner, John Donaldson, John Evans, Mark Beazer, W. S. Brighton, David Cook, Robert Kewley, and W. C. Parkinson.

APPOINTMENTS.—Bishop O. F. Whitney is appointed to succeed Elder Stayner in the MILLENNIAL STAR Office.

W. R. Jones is appointed to succeed Elder Donaldson in the Presidency of the Liverpool Conference.

M. J. Thomas is appointed to succeed Elder Evans in the Presidency of the Welsh Conference.

Alfred Alder is appointed to succeed Elder Beazer in the Presidency of the Bristol Conference.

The Conference Presidents released for the April 12th company are expected to give their successors all requisite instructions, and to be prepared to turn over to them the books, properties, etc., in a mutually well understood, correct and satisfactory manner; and will retain their positions till time for leaving to join their company, except in any case otherwise arranged by permission from this Office.

## CORRESPONDENCE.

### LETTER FROM NORWICH CONFERENCE.

Lowestoft, March 9, 1882.

President Albert Carrington.

Dear Brother,—So far as the condition of this Conference is concerned, there is nothing very flattering; the people are trying to do their best, and the Elders also are using every effort to roll on the good work. There are a few investigating, who, we think, will shortly join the Church.

I have to inform you of a remarkable instance of the healing power. I feel all such should go on record. On the 31st of January, brother George Graystone lay sick with the rheumatic fever, and to all human appearance he seemed sick unto death. He could not move hand nor foot. Brothers J. H. White, J. England and myself administered to him in the Lord's appointed way, and the next morning he could raise himself upon his elbow, much to the astonishment of the parish doctor, who said he could not understand how such a rapid change had taken place. He said he believed it was not by the drugs that he had administered, as the young

man was too far gone; and his mother knew it was not the doctor's drugs, for he had partaken of the holy consecrated oil, and through the command given to the true believers, that they should lay hands upon the sick and they should recover, the words of a loving Savior have been fully realized in the raising up of this young man to health and strength by the power of Almighty God. It is only another testimony to be added to the many blessings enjoyed by the Saints of God. There are other instances in this place which could be mentioned of these blessings being enjoyed in the Church of Jesus Christ.

I can say that myself, and all of my brethren laboring in this Conference, are quite well, and are enjoying ourselves sowing the Gospel seed.

Praying that every blessing may rest upon you that you need, also upon all the Elders, I remain,

Your brother in the Gospel,

WILLIAM WOOD.

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### INTERESTING LETTER FROM NEWCASTLE.

Newcastle-on-Tyne, March 11, 1882.

President Albert Carrington.

Dear Brother,—According to your suggestion when here at our last Conference, Elder J. A. McAlister and myself took a trip through the northern part of this Conference—viz., the border of Scotland. We visited the Saints living in that direction, and found them enjoying the spirit of the Gospel. We parted with the last of them at a place called Amble. This Saint is an energetic young man, who is doing his best to spread the truth by bearing his testimony whenever an opportunity offers itself. We held meeting at Amble, and judging from the spirit of this young Saint's friends and neighbors, there appears to be a good opening for preaching the Gospel with good results. We then continued our march northward to Alnwick, the county town of Northumberland, distributing the written word as we went along, and bearing our testimony to rich and poor wherever opportunity offered. As usual we found prejudice and opposition to the great latter-day work. On the way to Alnwick we called at a fashionable sea-side village called Alnmouth. We would have held a meeting at this place could a hall or large room have been obtainable, but there was only one suitable room in the village, and that was in the hands of the Church of England minister, who refused to let it to us. We tried to reason with him, but he refused to talk to us, so we left him after he had accepted some of the tracts we had brought with us for special distribution to ministers. We also distributed a number of tracts amongst the inhabitants, and then proceeded on our road to Alnwick, arriving there about 7 p.m., being tired and weary, but buoyant in spirit, realizing the importance of the work. We remained two days at Alnwick, distributing the written word and bearing testimony to the people. We were again refused the use of a hall to hold meetings in, although there were several suitable rooms in the town, but they were in the wrong hands for us to get one. We felt we ought to hold a meeting in this place, and we did so in the market square, and had a good audience. We also visited most of the clergy here, and left them tracts. We called on a vicar, who received us very kindly, and invited us into his library, where we conversed freely for some time on the principles of the Gospel. He said he quite agreed with us in many of our doctrines, that they corresponded with the ancient order of things, and agreed they were quite necessary in our day. We then asked him if they were taught in the Church of England; he said no, not all of them; he did not believe any one of the churches taught all the Gospel plan, but it was being taught by the several churches together, and referred to the Harveyites as being the Apostolic part. "Then, said Elder McAlister, "a person must belong to all the churches to be a member of the Church of Christ." "Oh no, not necessarily so, as we are all aiming for the same place," was the answer. He also said he was not much acquainted with the doctrines of our people, only what he had heard by rumor. He accepted

several of our tracts, and we left a faithful testimony with him.

The next day we continued our march northward, sowing the seed as we went along, and in the evening arrived at the town of Belford, where we stayed all night. It was impossible to hold an out-door meeting here, as the wind was blowing a perfect hurricane. The next day we tried to hire a hall, but as usual, there was no permission granted to the "Mormons." Being well supplied with tracts, we distributed them around the town and talked with those who were willing to listen, and in this way aroused a spirit of inquiry, which will justify us in calling again soon. In this town another incident occurred which we deem worthy of notice. On the evening of our arrival, there was a soiree held by a Scotch Presbyterian minister, to which ministers from other towns were invited. On the following day four of the ministers took a walk up a hill for the purpose of viewing the surrounding country. We also did the same, and on meeting, presented our tracts to them. One of the ministers said, "Oh, my dear fellow, its useless your presenting these tracts to us, we make that sort of thing." We answered that we thought he was mistaken. The others accepted them, but the rev. gentleman from Berwick would not read such "trash." When the others read the heading, and saw by whom they were distributed, they began to laugh and scoff, and then commenced an argument which lasted two hours and a quarter. They of course deemed us unqualified to be teachers of the Gospel, through not being educated at college for that purpose. They entirely ignored the interpretation of the Scriptures in a literal sense, and one of them said he did not believe in the Bible further than it coincided with his own ideas, and the advanced views of theology in these enlightened days. He said the ancient prophets were nothing more than passive instruments upon which the Holy Spirit operated. They did not know themselves what they wrote and spoke, they were like a brass instrument being played on for the edification of others. And again he said, "the idea of telling a man that the dousing of him under the water will wash away his sins, it is simply ridiculous, and we marvel at your simplicity in being duped with such doctrines." Yet while they marveled at our simplicity in accepting the word of God as it is written, we were doubly surprised at their blind superstition and wilful ignorance. Of course as on all occasions with the Elders of our Church in advocating the doctrines of our divine master, we are always placed on the defensive. The object of the others seemingly, is to pull to pieces and rend into fragments every principle of the plan of salvation that conflicts with their own notions and ideas. Yet the Apostle has told us if any man preached any other Gospel than that which they preached, he would be accursed. Well might Jesus caution the people to beware of wolves in sheeps' clothing. The conversation then turned upon our beautiful country and the wonderful work that has been performed by our people, and by the introduction of some views of Salt Lake City, and our future description of the country and the character of the people. We think we were successful in disabusing their minds of some of their erroneous ideas in regard to us. At last we parted all expressing ourselves as being highly pleased with the interview. We next proceeded on our voyage to the border town of Berwick, scattering as we went along the written word, at the rich man's hall as well as at the poor man's cot. It was our intention when we arrived at Berwick, to rent a hall and advertise our meeting for Sunday, but again we were disappointed, there being but one, and that one very large and expensive, consequently we set to work with our tracts and distributed about 300. We bore our testimony to a great many and held one out-door meeting and enjoyed ourselves very much, and made an impression on the minds of some that we think will not be easily erased. We then continued our march to the border town of Kelso, a distance of twenty-three from Berwick. We distributed tracts at most of the houses on the way. At Kelso, we were more unfortunate than before, we could get no

place to hold a meeting and the weather became so bad that it was impossible to preach in the street. We therefore distributed our tracts and made our way to Carlisle by train. The weather still being bad, we thought it best to distribute the remaining portion of our tracts and return by train to Newcastle, which we did after having walked over 100 miles and distributing over 1,000 tracts, besides the articles of our faith and our larger tracts that we gave to ministers. We held several out-door meetings and bore our testimony both in private and public, and feel that our trips have not been made in vain. And we pray God our Heavenly Father that our humble testimony and the written word which we have scattered through that part of the land, will be "like bread cast upon the waters to be seen after many days."

We feel thankful that we live in this day when God has again spoken from the heavens and restored the fulness of the everlasting Gospel, and that we have been counted worthy with others to bear these glad tidings to the people in this our native land. And may God help us to be humble and faithful, and continue to walk in the straight and narrow way unto the end, that we, with all the faithful, may be blessed with eternal life in his presence.

Ever praying for God's blessings upon you and your labors, and the labors of the Elders throughout the mission. With kind regards to you and all at "42," we are with kind love,

Your brethren in the Gospel,

W. R. WEBB.
J. A. MCALISTER.

## MINUTES OF THE LEEDS CONFERENCE.

HELD IN THE LATTER-DAY SAINTS' MEETING ROOM, 15 HUNSLET ROAD, MARCH 12, 1882.

Present from Utah — Apostle Albert Carrington, President of the European Mission, and Elders James Farmer, President of, and R. Hillam, J. R. Howard and J. T. Rich, Traveling Elders in the Leeds Conference.

10.30 a.m.

Singing. Prayer by President James Farmer. Singing.

President J. Farmer said it gave him great pleasure to meet in a Conference capacity, explained the reason of us doing the same, it was that we might be built up spiritually, and also know how the work of the Lord was progressing in the different parts of the Conference, and to learn how our financial accounts stand, etc. He hoped we would pay strict attention to what should be said that we might be benefited thereby.

The Presidents of Branches then gave the reports of their respective Branches, which were all doing well with but few exceptions. Baptized since Oct. 1, 1881, at Leeds 1, Bradford 13 and re-baptized 7, Purston 9, Heighley 3, Hull 1.

Elder R. Hillam then reported Bradford District as being in good condition with but few exceptions, 16 had been baptized and seven re-baptized and the Saints trying to live their religion.

Elder J. I. Rich then reported the Wakefield District as in good condition with but few exceptions, the Saints striving to do right; 9 had been baptized in that District since Oct. 1st.

Elder J. R. Howard said it was a difficult task to report the Hull District. He had not been around the District as yet; there were but few Saints. He had given away several hundred Tracts, was confident that some would embrace the truth, had baptized 1, and 2 had given in their names for baptism.

President J. Farmer then read the Statistical and Financial reports of the Conference. Moved and seconded that the Financial report be accepted. Carried. Moved and seconded that we sustain President John Taylor and the Authorities in Zion as sustained there at the last General Conference, also Apostle Albert Carrington as

President of the European Mission, and James Farmer as President of, and Rodney Hillam, John R. Howard and John T. Rich as Traveling Elders in the Leeds Conference. Carried unanimously.

President Carrington was pleased to hear the good reports; said we were engaged in the work of the Lord, and He would expedite it in his own good time and way.

Singing. Benediction by Elder John R. Howard.

——— 2.30 p.m.

Singing. Prayer by Elder John R. Howard. Singing.

President Farmer than gave some instructions concerning the partaking of the Sacrament.

Elders Jas. Marshall and Francis Scholes then administered the Lords Supper, and the congregation sang the hymn on page 161.

Elder R. Hillam spoke at some length on the first principles of the Gospel and the blessings received by adhering to the same, showed that the Lord gave blessings to all who obeyed his commandments, and there was a condemnation for not adhering to His laws. Closed by bearing his testimony of the work of God.

Elder John R. Howard said we received the Gospel from Heaven, and having a solid foundation of God's revealed will to build upon, we could now rear the structure acceptably before Him. Rehearsed the character of God according to the Bible and revelations of the Church. Spoke of the blessings derived from obeying the law of Tithing.

Elder John T. Rich said he was interested with the remarks of his brethren; it was the first time he had met with the Saints in this land in Conference it was always a treat at home. Bore his testimony to the truths revealed in these the last days, was more proud of the Gospel then ever, if we only obey the laws we have a claim to the blessings.

President Farmer then spoke of the Divine mission of the Prophet Joseph Smith, showed how the honest in heart could obtain a knowledge of this work, and pointed out that God had chosen the weak things of the world to confound the mighty and the learned. Referred in a plain manner to the restoration of the Gospel, the organization of the Church on the ancient pattern, and the nature and existence of the signs which follow the believer as recorded in the Scriptures, and promised by the servants of God, who are authorized to preach and administer in the Gospel ordinances.

Singing. Benediction by Elder R. Hillam.

6 p.m.

Singing. Prayer by President James Farmer. Singing.

President Carrington spoke of the unpopularity of the truths of Heaven, the love of the world, the Lord's having set to His hand to accomplish His purposes in this our day, and of the mission and work of the Prophet Joseph Smith.

Singing. Benediction by Elder R. Hillam.

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Meeting in the Saints' Meeting Room, 2, Crafton Street, Bradford, at 7.30 p.m., March 13th.

Singing. Prayer by President J. Farmer. Singing.

President Carrington spoke upon the literal fulfillment of prophecy, and the gathering.

Singing. Benediction by Elder J. T. Rich.

The Holy Spirit was bounteously bestowed at all of the meetings, the audiences paid the best of attention, and there were numerous expressions of edification and enjoyment, and the instructions will long be remembered by the Saints with much gratification.

RODNEY HILLAM, Clerk.

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Every man, says Sir Henry Thompson, ought to deal carefully, faithfully with himself, watching rigorously the effects of the smallest license on his mental and bodily state, and boldly denying himself the use of a luxurious habit if he finds any signs of harm arising therefrom. And he must perform the difficult task with a profound conviction that his judgment is very prone to bias on the said of indulgence, since the luxurious habit is so agreeable.

## WANT OF SYMPATHY.

"If I were to be asked," said Judge Talfourd, on whom Death was at that moment laying his hand, "what is the great want of English society—to mingle class with class—I would say, in one word, the want is, *the want of sympathy.*" A great truth, but not yet appreciated. It is the old truth, on which Christianity is based, of "Love one another"—a simple saying, but containing within it a Gospel fit to renovate the world. But where men are so split and divided into classes, and are so far removed that they can scarcely be said to know one another, they cannot have a due social regard and consideration, much less a genuine sympathy and affection, for each other.

Charity cannot remedy the evil. Giving money, blankets, coals, and such-like, to the poor—where the spirit of sympathy is wanting,—does not amount to much. The charity of most of the Lord and Lady Bountifuls begins with money, and ends there. The fellow-feeling is absent. The poor are not dealt with as if they belonged to the same common family of man, or as if the same human heart beat in their breasts.

Masters and servants live in the same unsympathetic state. "Each for himself" is their motto. "I don't care who sinks, so that I can swim." A man at an inn was roused from his slumber: "There is a fire at the bottom of the street," said the waiter. "Don't disturb me," said the traveler, "until the next house is burning." An employer said to his "hands," "You try to get all you can out of me; and I try to get all I can out of you." But this will never do. The man who has any sympathy in him cannot allow such considerations to overrule his better nature. He must see the brighter side of humanity ever turned towards him. "Always to think the worst," said Lord Bolingbroke, "I have ever found the mark of a mean spirit and a base soul."

On the other hand, the operative class consider their interests to be quite distinct from those of the master class. They want to get as much for their labor as possible. They want labor to be dear that they may secure high wages. Thus, there being no mutual sympathy nor friendly feeling between the two classes,—but only money considerations,—collisions are frequent, and strikes occur. Both classes—backed by their fellows—determine to "fight it out," and hence we have such destructive strikes as those of Preston, Newcastle, London, and South Wales.

The great end of both is gain, worldly gain, which sometimes involves a terrible final loss. A general suspicion of each other spreads, and society becomes cankered to the core. The remedy is only to be found in the cherishment of a larger Christian sympathy and more genuine benevolence. Thus only can the breath of society be sweetened and purified. Money gifts avail nothing, as between rich and poor. Unless there is a soul of goodness, and a real human fellowship between them, the mischief and the curse which the excellent Judge Talfourd lamented with his dying breath, will never be overcome.—*Selected.*

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A girl should be taught to detest two things thoroughly—idleness and aimlessness. These two enemies have given birth to *ennui*, which is pain. If she be a child of fortune, instruct her, even more carefully than if she were poor, to work in some definite manner for pleasure's own sake. More than all, train her hands and stir her brain with the constant assurance that she will find her sweetest satisfaction in that which she is to accomplish in life.

Kant discusses the question why kings say "we," in lieu of "I," and traces the cause to egotism, condescension, and feudalism. Coleridge, on the other hand, says it is rather a relic of democracy, retained by the policy of Augustus, who, merging in one the most important magistracies, would be addressed not as a person but as a proxy of the majority, "We," that is the Tribunes, the Pontiff, and the Senate.—*Blackwood's Magazine.*